

ZION'S

VOLUME I.



HERALD.

NUMBER 3.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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THURSDAY, JANUARY 23, 1823.

[HALF IN ADV.]

PROGRESS OF CHRISTIANITY AT THE SOCIETY ISLANDS.

"Brig Governor Macquarie, Feb. 3, 1821.

"On my way hither I had occasion to call at the island of Raiavaivai, or High Island, to procure provisions; and the circumstances which then came under my immediate knowledge and observation, are of a nature so truly gratifying, and which the great object of the Christian world is so closely interested, that I conceive a detail of them will afford you a similar gratification.

"It was Sunday when I made the land, and I went on shore early in the morning. The natives were all assembled to go to church. My presence detained them nearly an hour beyond the usual time of service. How affecting and delightful was the scene which presented itself! Each individual on entering the church kneeled down and uttered a prayer; when Para, the person whom King Pomare left there for the purpose of instructing the natives, performed the service of the day.—There were 348 assembled at the church for the worship of the Universal God; 700 were within, and the rest were outside, unable to gain an entrance.

"The very quiet, devout, and orderly manner in which they conducted themselves, not only in church but during the Sabbath, awakened my highest admiration.

"The whole of their gods are mutilated, removed from their Morais, and some were converted into stools at the entrance of the church, which is very neatly built; the ground is nearly covered with grass, and provided with a sufficient number of forms. Its length is 117 feet, and breadth 27.

"There are about 25, who have not yet adopted the religion of the Saviour, but who have renounced idolatry. They say, 'We have no books, nor proper missionaries to instruct us; and we will wait till one comes, before we become Christians.' The rest appear very anxious that they should have a guide, like the happy islanders of this place.

"This surprising and happy change has taken place within the short space of only four months! It happened upon a great feast day, when all the natives and chiefs were assembled.

"Tabuhu, the chief of the island, together with Para, the teacher, most earnestly solicited that they might have a missionary sent to instruct them. I promised my utmost efforts to effect their wishes; and I doubt not, gentlemen, your wishes and your feelings will accord with mine in their common and desirable object—the enlightening of these people in the knowledge of our Saviour, and the road to happiness and eternal life.

"I am, &c. SAM'L. P. HENRY."

A letter from Capt. H. published in the London Courier, and dated May 31, 1821, furnishes the following additional particulars:—

"This island is situated in latitude 23 degrees 42 minutes S. and longitude 148 degrees 3 minutes W. and, what makes the great change from idolatry to Christianity the more wonderful, was never visited by any missionary. It

was however, visited by king Pomare, in the Arab, an American ship, about eighteen months back. They were then in their idolatrous and rude state. King Pomare used all his power to persuade them to remove their idolatry.—They promised, on his leaving the island, they would agree with his wishes; which induced king Pomare to leave Para, one of his own chiefs, before mentioned, as a teacher. To king Pomare, therefore, under God, is to be attributed the conversion to Christianity of the natives of that island. The king of the island, together with Para, most earnestly solicited that they might have a teacher sent to instruct them; or, to use their own phrase, 'a light to guide them.'

"The island is about 25 miles in circumference, having a good harbour, and well provided with provisions; the produce is much the same as at Otaheite; the inhabitants about 1600.

The religion of the Society Islands is now general. I know not one single soul among the Islanders, but who attends more or less to religious instruction; no manner of vice passes unnoticed; the laws are particularly strict.—Industry is stirring much among them. King Pomare has a great desire for trading. I have now on board a cargo of 75 tons of pork; and 100 more ready on my return to the island of Otaheite alone. He has all the other islands at his command. I think he has in all, about 12,000 hogs: and likewise about 150 tons of cocoa nut oil, with a quantity of arrow-root, &c.

"S. P. HENRY."

[Many of our readers have expressed a desire to be informed with regard to the discipline and government of the Methodist Episcopal Church in the United States. This class of Christians have ever deemed it repugnant to their principles to suppress any information with regard to their Church and society; they have always been ready to answer any reasonable inquiries on the subject. In an address to the members of the Methodist Episcopal Church, by their bishops, is the following sentence, which speaks the language of every candid Christian. "Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn and inwardly digest the whole. You ought, next to the word of God, to procure the articles and canons of the Church to which you belong."

The Methodists have published and circulated many books and tracts, but they are principally in the hands of their friends or adherents; who, of course, would not be considered as entirely impartial in their judgment and representations. A candid perusal of the following extract from a book entitled "the Doctrines and Discipline of the Methodist Episcopal Church," will, we think, serve to convince the candid inquirer that there is nothing in their discipline and government inconsistent with the purest principles of the gospel, or the simplicity there is in Christ. It is in substance the form of discipline, which Mr. WESLEY, the spiritual father of Episcopal Methodists, drew up for the government of the Churches in his day and now adapted to the existing state of society in the United States.]

The Nature, Design, and General Rules of the United Societies.

(1) In the latter end of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three

more the next day,) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come: which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thence forward they did every week, namely, on Thursday in the evening. To these, and as many more as desired to join with them (for their number increased daily,) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting, with prayer, suited to their several necessities.

(2) This was the rise of the UNITED SOCIETY, first in Europe and then in America. Such a society is no other than "a company of men having the form and seeking the power of Godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

(3) That it may the more easily be discerned, whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class; one of whom is styled *The Leader*.—It is his duty,

I. To see each person in his class once a week at least, in order,

1. To inquire how their souls prosper;
2. To advise, reprove, comfort or exhort, as occasion may require;

3. To receive what they are willing to give, towards the relief of the preachers, church and poor.*

II. To meet the ministers and the stewards of the society once a week: in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd.

2. To pay the stewards what they have received of their several classes in the week preceding.

(4) There is only one condition previously required of those who desire admission into these societies, *a desire to flee from the wrath to come, and to be saved from their Sins*. But wherever this is really fixed in the soul, it will be shewn by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practised: such as,

The taking of the name of God in vain.
The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness: or drinking spirituous liquors, unless in cases of necessity.

The buying and selling of men, women and children, with an intention to enslave them.

Fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil; or railing for railing; the using many words in buying or selling.

The Buying or selling goods that have not paid the duty.

The giving or taking things on usury, i. e. unlawful interest.

Uncharitable or unprofitable conversation: particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God: As,

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness, and needless self-indulgence:

* This part refers to towns and cities, where the poor are generally numerous, and church expenses considerable.

Laying up treasure upon earth.

Borrowing without a probability of paying: or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and as far as is possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison.

To their souls, by instructing, reproving or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good, unless our hearts be free to it."

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more, because the world will love its own and them only.

By all possible diligence and frugality, that the gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say, all manner of evil of them falsely for the Lord's sake.

(6) It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,

Thirdly, by attending upon all the ordinances of God: Such are,

The public worship of God:
The ministry of the word, either read or expounded:

The supper of the Lord;
Family and private prayer.
Searching the scriptures, and
Fasting or abstinence,

(7) These are the general rules of our societies: all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And all these we know his spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account.—We will admonish him of the error of his ways. We will bear with him for a season. But, if then, he repent not, he hath no more place among us. We have delivered our own souls.

METHODISTS IN IRELAND.

The Irish Methodist Conference met in Dublin, according to appointment, on the last Friday in July, under the Presidency of the Rev. George Marsden, assisted by the Rev. Robert Newton. About eighty Preachers, were present. The Rev. Andrew Hamilton, jun. was elected as the Secretary.—The same invincible zeal, laboriousness, and unity of the Preachers, the same growing piety and affection of the Societies in general, and the same encouraging measures of local prosperity, and the increase of numbers, in several Circuits, which were mentioned in the account of the Irish Conference in 1821, may still be reported as pleasing features in the aspect of the Irish Connection, during the year that has lately closed. But we regret to be under the necessity of adding, the same pecuniary difficulties which were mentioned as having distressed and burdened our Brethren in that Country, during the former period, appear to exist in a very considerable degree, and loudly call for our sympathy and succour. There has also been again, on the whole a decrease of members; the members in 1821 being 22,538, and those returned to the Conference in 1822, being only 21,718.

Revivals.

Extract of a letter dated Bristol, January 6, 1823.

Religion had been very low in the different churches in this place; and although some cried to God for help and were distressed in beholding the too careless indifference of professors in general; yet they were hardly able to hope for a revival, under the circumstances which then existed. But God has a sovereign right to choose his instruments, the time and order of carrying on his work.

Br. J. N. Maffitt made us a visit the latter part of Nov. and tarried near three weeks. His labours were owned of the Lord, and sinners began to cry "what shall we do to be saved?"

The work of God has always been considered foolishness by the unbelieving world, gainsayers delighted in bringing up the old objection, "none are affected but silly women and children." Admitting this objection in all its force, what does it prove? Why, that God works just as He promised, in Jeremiah 31, 34, Hebrews, 8, 14, from the least of them to the greatest of them." Not as some would have it, from the greatest to the least. The Lord has fixed his standard—*Matthew 18, 3*—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The objectors prove this—they do not like this coming down from their pride and self conceit, and to plead for mercy in the depths of self abasement, as little children, who have nothing to bring to recommend them to the mercy of God. This appears to be the cause why thousands perish—they do not like to renounce self and enter the vale of humility. Blessed be God many stout-hearted and rebellious sinners have felt the arrows of truth to pierce their inmost soul—they have been led to cry for mercy, and were not ashamed to come forward in the face of the congregation, and request the prayers of the people of God. What a scene! There were those who had determined they would not be frightened, and calculated on good courage in their own way.—Now they are all in tears, sighing and groaning for deliverance. Jesus sees the trembling penitent, and is moved with compassion—speaks the word of mercy and all is calm. The thunders of Sinai are hushed in sweet silence; groans are turned into songs of praise for healing mercy while victory turns on the side of Zion.

Such has been the mercy of God towards us—still the work is spreading. It appeared last week to be increasing. The converts are now mostly males—the Altar is generally surrounded, on their being invited forward. And I do assure you my Brother, we do most ardently pray to be fully baptized into the work, and that it may spread both among professors and nonprofessors, until the whole town shall be filled with the Glory of the Lord.

We calculate, in the judgment of charity that about fifty have obtained pardoning mercy, since the work began. And a number of lukewarm professors have been very much revived.—Nineteen persons have joined the society, and a number more are expected to join soon. I am yours, &c.

A. KENT.

Extract of a letter from the Rev. Lewis Bates of the Warwick Circuit, R. I.

SEPTEMBER 10, 1822.

Last year there was a very gracious outpouring of the divine spirit, under the ministry of brothers Dane and Risley. The good work spread, until about fifty were added to the church. A number more gave evidence of conversion, who did not unite with the church. This work was most powerful in East Greenwich. Here a new society, consisting of 30 members, was organized. The old society which existed here in the

early part of Methodism in New-England, had become extinct, by reason of death and emigration. The revival in this place, together with some town regulations, evidently have had a good effect upon the morals of the people generally. This revival did not continue a great length of time; neither was it so extensive as first appearances seemed to indicate.

When I took charge of the circuit, in July last, I found attentive congregations—but no peculiar excitement on the minds of the people.

December 17, 1822.

The work of God has re-commenced on this circuit, in a glorious manner, in several places. On the south part of the circuit, it moves with great solemnity. There are at this time forty or fifty persons under deep awakening; and several others have found peace in believing. On the north part, the work goes on more rapidly. Scores have found the pearl of great price, and many more are in deep distress of mind. In one village, within a few weeks past, 26 have professed to find the Lord; and they appear to give very clear evidence of their conversion. So powerful is this work of grace, that persons are frequently struck down with the overwhelming glory of Divine Love, while in meeting, and some times while engaged in their usual worldly avocations.

At Washington Factory, in Coventry, the fervent prayers of the saints, the rejoicings of the young converts, and the groans of the mourners, all unite to make the meetings solemn and interesting. Oh! let us preach, live and pray for reformation and revivals, until souls, no longer one by one, and far apart, are converted to God, but until multitudes flock together, to join the standard of the great Captain of our salvation.—My soul is happy in the boundless flame of love to God and love to man—and I feel determined to labor with increasing vigor for the establishment of the kingdom of God in the hearts of the children of men.

January 1, 1823.

I attended a Quarterly Meeting at Little Rest, on Saturday and Sunday last. A numerous concourse of people met for divine worship on the Sabbath; who conducted with great decency and decorum, and manifested thereby due respect for the day and worship of the Most High. The Rev. John W. Hardy officiated in the absence of the Presiding Elder (who was prevented by sickness from being present at the meeting.) His labors were peculiarly acceptable, and well calculated to be useful. The exercises were weighty and solemn, and were rendered peculiarly interesting by the union and harmony of Christians of different denominations. In the evening a meeting was holden by some of the preachers, within a few miles—at the close of which twenty mourners came forward desiring the prayers of the children of God—and one of them obtained peace in believing.

In the limits of my travels, within 2 months past, about 70 souls have experienced the converting grace of God—and the prospects are still brightening.

At a meeting of the Russian Bible Society, held at St. Petersburg, in May, 1822, it was voted that there should be printed, at the expense of the Society, for the year ensuing, 40,000 Testaments, Russian, and 80,000 Psalms, Russian. Two thousand pounds sterling were presented last year to the Russian Bible Society, by the British and Foreign Bible Society. The income of the Russian Bible Society, last year, was 390,000 rubles, and the expenditures 366,000. During the year, 73,000 copies of the scriptures were distributed by the Society, in twenty-four different languages.

The Metropolitan of the Syrian Church in Malabar has written to the church missionary society, England, expressing his gratitude, and that of his people, for the bibles and missionaries which had been sent among them.—Mr. and Mrs. Leigh are about to proceed to New Zealand; and Mr. Carosso to Van Diemens's land. They are Wesleyan missionaries. The European inhabitants of Dieman's land are about 8000. The people are sunk into the most gross abominations. Before the arrival of the Wesleyans, there was only one minister of the Episcopal church, and one Catholic priest.

HERALD.

BOSTON, THURSDAY, JAN. 23, 1823.

Some articles have appeared in the Christian Register, a religious paper printed in this city, headed *Moral Tendency of Methodism*; which was thought by many as intended to cast an odium on the denomination of Christians called Methodists, in this country; and required from them a vindication. We confess we were not a little disappointed in reading those uncharitable remarks in a paper of that character, devoted to liberal views of christianity, and whose columns, we are happy to say, are in general free from attempts to place any denomination of Christians in an odious point of view. In England there are three descriptions of Methodists, whose doctrines and discipline essentially differ; whether the remarks alluded to, are not true with regard to some of them, we are not able to say, but we do know that with regard to the followers of WESLEY, they, no way apply, particularly in this country.—These men, to say the least, manifest as much zeal in promoting the good of society and furthering the pure designs of the gospel, as any other denomination whatever. We are pleased with the following explanatory remarks of the editor, in the last number of his paper, which manifests his christian candor and ingenuousness, and will we presume be highly gratifying and satisfactory to our Methodist brethren.

"We learn with much regret that an article in some of the late numbers of the REGISTER, headed *Moral Tendency of Methodism*, has been entirely mistaken by some of our respectable Methodist brethren, and supposed to have been intended to cast an odium on that class of Christians.

"This misapprehension would have been prevented, had they attended to the explanation, given by the author, in the first article we published, of the sense in which the term Methodism was used. It was distinctly stated, (and we referred to this explanation in the second extract we published,) that the term Methodists was used as synonymous with the term Calvinists, or Evangelicals, and was not intended particularly to designate the faults of the sect called Methodists. We are sensible, however, that the heading given to the article, was liable, without further examination, to make this impression, and we regret it because the statements contained in the article were not true when applied to the Methodists as a distinct class of Christians; and particularly when applied to the Methodists among us.

"Had we thought it expedient to take a particular notice of this class of Christians, instead of introducing them in a light adapted to excite an odium against them, we should have had much greater satisfaction in mentioning with approbation what we conceive to be the general correctness of their opinions and moral deportment, and their very commendable zeal in furthering the general interests of religion and piety."

We publish, on our last page, of this paper, "Strictures" on the trial of Mr. Joseph T. Buckingham, for an alleged libel on the character of Mr. J. N. Maffitt, we shall make no comments on the subject, but leave it to the candor, good sense and discernment of our readers; trusting that they will examine both sides, particularly the trial as published by Mr. Buckingham, and the result of the Ecclesiastical Council holden at the request of Mr. Maffitt, previously to forming their opinion. The strictures are said to be written by a gentleman of Providence, who is a lawyer by profession. The editor of the R. I. Religious Intelligencer, says, that he is at liberty to give the name of the writer to any person entitled to know it.

Extract of a letter from the Rev. Jotham Horton, dated

GILMANTON, N. H. Dec. 27.

It is about 4 months since we established a Sabbath appointment in the Academy which is situated in a very respectable village in this town, where we have been favored with large and attentive congregations. For some time past there has been a seriousness on the minds of the people and for about 3 weeks the work of God has been very powerful. I am not able to say exactly, but to speak within bounds I should judge, that between 25 and 30 have found the Lord. Large numbers are under conviction, the attention of the people in general seems to be aroused, and our prospects are very encouraging. In Concord our prospects are good—about 30 have experienced religion, & we have lately formed a society which now consists of twenty-one members. There is also great awakenings

and our prospects are good all over the Circuit.

Extract of a letter from the Rev. Joseph A. Merrill, dated Providence, Jan. 9, 1823.

The state of religion in many parts of this district is prosperous, and the Church in general contend earnestly for the faith once delivered to the saints.

In many places the professors of religion, being deeply convinced of the necessity of a greater conformity to the Divine Will, are struggling and panting for that "holiness without which no man shall see the Lord."

At the Camp Meeting held in Ellington, the latter part of August, God was pleased graciously to pour out his holy spirit, and between sixty and seventy professed to find the pardoning love of God. The good order preserved at that meeting, gave a most favorable impression to serious and candid persons who attended the same, and the measure of the Holy Spirit poured upon the people, was a convincing proof that the Lord was with us; and since which the work of reformation has progressed in a very interesting manner, in Tolland Circuit. In Ellington, Tolland and East Hartford, the work has been powerful and extensive. South Wilbraham, and several other places have been much favored in the work. In Bristol, R. I. rich displays of the Divine Mercy are felt.—For many weeks past, meetings have been held every day or evening, and at most, if not all of them, souls have been made the joyful subjects of converting Grace. Warwick Circuit is witnessing the gracious effects of the gospel, preached in the demonstration of the spirit. O may God roll on the period when the Gospel shall be preached in every land, and when the Great Redeemer's name shall be sung by every tongue!"

FOR ZION'S HERALD.

SHORT SERMON—No. 2.

BY V. D. M.

Isaiah LV. 3—Hear, and your soul shall live.

The salvation of all men, is made possible by the unmerited goodness and never failing mercy of God against whom we have sinned and from whom we have all very "deeply revolted." We are not called upon in the word of God to merit the divine favor by suffering penance for our sins, or by the works of righteousness which we can do; but to accept of it on the terms of the gospel, by complying with its conditions and hoping in its promises. This is the only way in which it is possible for us to find the invaluable treasure that we have lost. If we look for it in any other way, it will be altogether vain and fruitless, for God's ways are equal. He is to be found only by being sought; and we are to be saved only by hearing, believing and obeying his word. "Hear and your soul shall live."

1st. What should we hear? "Hear ye the word of the Lord." Every word of God is pure & every way calculated to benefit those to whom it is given. The law of God, it seems, was originally designed to instruct the ignorant, convict the guilty and encourage the faithful. The commands of our great Creator and the threatnings contained in those commands, are subjects that deserve our most serious attention. The law of God should ever be considered the rule by which we should always square our lives.—It becomes our duty strictly to observe and diligently keep every precept which has been given by the ordinance of God. The moral tendency of the law is the same now that it was when first given. If we obey what God has commanded, we shall secure his divine favor and approbation; but if we disobey, we shall expose ourselves to the threatnings which have gone out against all the children of disobedience. Special care should be taken by us to study into the reason of those denunciations of wrath against the careless and inattentive sinner. For the threatnings concern us no less than the obligations and prohibitions:—Because he who hath enjoined obedience on all, with promise of reward, hath threatened all the disobedient with future punishment. Considering the subject in this light, the Apostle saith, "I had not known sin but by the law; for I had not known lust except the law had said thou shalt not covet"—by the law is the knowledge of sin." After having heard the thunders of Sinai until we exceedingly fear & quake; it may thunder for us to listen to the bland voice of the Lamb on Calvary. The messages of love contained in the Gospel of peace are every way suited to the state of those who have been convinced by the law that they are sinners and must remain so forever unless they are converted; for the invitations show the willingness of God to forgive their wrongs; and his promises encourage them

to hope for the mercies he invites them to receive. All the doctrine of the law and gospel should be regarded by us as the only infallible source of knowledge and information which is able to make us wise unto salvation. The law should be regarded as our school master to bring us to Christ; the gospel as the power of God unto salvation to every one that believeth.

2dly. How should we hear?

The word of God says "take heed." Careless indifference most certainly unfits a person to hear and investigate the great truths of the gospel. It is utterly impossible for us to reap any benefit from the dispensation of the gospel if we do not interest ourselves in the work to which it calls our attention. We may hear the word as a tale that is told, but what is the advantage? Certainly nothing; for unless we understand what we hear, it will be impossible for us to derive any real profit from it. Carelessness and inattention are not all that we should guard against in order to hear profitably. Forgetfulness equally disqualifies a person for hearing the word. "Be not forgetful hearers of the word," saith St. James, but be ye doers also. Is it not enough for the ear to hear the sound of the word; we should endeavor to understand "the sense it means;" and treasure up the truth into good and honest hearts. By this means we may have our minds stored with the knowledge which will enable us to act in perfect conformity to the will of God on all occasions and in every situation. If we do not remember what we hear, it will be of very little use for us to hear at all—for how is it possible for us to profit by what we forget. We should seek to have our souls impressed with every word of truth that we receive—for much is depending on a suitable exercise of our memories. If we all rest on ourselves to ruminate on the instructions we have been favored, we may remember enough to qualify us, for present usefulness; and finally make us wise unto salvation. The want of faith, is another great hindrance to our hearing so as to claim the promise in the words of the text. An unbelieving heart is one of our greatest enemies—for it is this that entices so many to depart from the living God. It is by yielding obedience to the law of faith, that we obtain the blessings of the gospel; for, "being justified by faith, we have peace with God, through our Lord Jesus Christ." And "he that believeth, shall be saved." But if we are wanting in this particular, the consequences will be most unwelcome. No soul can think of banishment from God; but with the deepest horror. And this must certainly be the portion of our cup, if we do not exercise faith in the word of God. "Without faith it is impossible to please God." We should always remember the caution given by the Apostle;—he hath said, that "the word preached, did not profit, not being mixed with faith, in those that heard it." If we expect any real benefit from what we hear, we must have faith—faith in God—in the word of God—in the Gospel—and in the testimony of the people of God.

Again, we must unite prayer, with the other means of grace, in order to experience the blessings God designs to give. A praying hearer, generally hears profitably. But those who restrain prayer are like the stony ground hearers, spoken of by our Blessed Saviour. They receive the word with joy, but as soon as tribulation and persecution arise, they are offended. It is certain that prayer qualifies a soul to hear and profit by the word preached. A prayerless soul cannot expect any special communications of Divine Mercy;—for the promise is made, only to those that ask—Ask, and ye shall receive; seek, and ye shall find.

3dly. Why should we hear?

Because, faith comes by hearing; and by hearing, in a proper manner, we shall be made partakers of that life which is promised in the text. It is a melancholy truth, that by nature, we are children of wrath, and on the account of our sins, we have destroyed ourselves; for we are dead in trespasses and sins. It is for this reason that we should comply with the conditions of the gospel. If we are whole we need no physician; but if sick, or dead, in a spiritual sense, aid is most certainly needed; and unless it be obtained speedily, we must perish forever. What shall we do to be saved?—The word of God says, Believe on the Lord Jesus Christ. "Hear, and your soul shall live." Then the reason why we should hear, is because we cannot receive spiritual life on any other condition!—How thankful we should be that it can be obtained at all; and how ready we should be to comply with the condition on which it is offered.—No one can say it is hard—we must all allow

that God has been good and merciful in making it so easy as it is.

Since God has done so much to make the condition of life plain, and the way to Heaven so pleasant, we can do no less, (as reasonable beings,) than walk in them. If we were to receive no benefit or satisfaction by hearing the word of God, and walking in ways of religion, we should not be so censurable in our neglects. But as the case stands, we reap all the benefit. Therefore, we are guilty, if we do not attend to the instructions and duties enjoined on us in the word of God. The reasons, then, why we should hear and obey the voice of God, are obvious. No soul can plead its ignorance, for he that runs may read and understand.

Taking into view, what we should hear; how we should hear; and why we should hear; are we not prepared to set about the work? Delays are extremely dangerous; now is the time, the accepted time, and now is the day of salvation. To-morrow may be too late; this may be our eleventh hour; and if we spend this in idleness, our probation may end before our work is begun. Since He ever waits to be gracious, and God continues to invite; let us awake from our deceitful slumbers, and arise from the death of sin; that Christ the sinner's friend, may give us life. Then shall we know, if we follow on to know, him who, to know aright, is "LIFE ETERNAL."

"Your willing ear and heart incline,
My words believingly receive;
Quicken your souls by faith divine,
And everlasting life shall live."

AMEN.

GENERAL COURT.

MONDAY, JAN. 13.
SENATE.

A bill to incorporate the trustees of the Methodist Episcopal Church in Nantucket, passed to be engrossed.

The petition of Joshua Coffin and others, praying for the passage of a special law upon the subject of Intemperance, adapted to the peculiar situation of Nantucket and of Mr. C. Martin and others, were read and committed.

A bill to incorporate the Baptist Religious Society in Belchertown, passed to be engrossed.

The hon. Messrs. Moffit and Thaxter were appointed to consider what alterations are necessary in the several laws regulating the building, repairing and locating School Houses within the several towns within the Commonwealth.

HOUSE.

Ordered, that the Treasurer of the Commonwealth, and the Land Agent, be directed to make and render to this House as soon as may be, a detailed statement of the situation in which the several bonds given for the performance of settlements on purchases and grants of land made by the Commonwealth, and not fully cancelled, now remain, together with the names of the principals, and sureties on said bonds, and all other circumstances connected with said purchases.

TUESDAY, JAN. 14.
SENATE.

A committee was appointed to consider whether any alterations are necessary in the laws regulating elections.

Bills to incorporate the Boston Cordage Manufactory; to regulate the burning of coal pits and to incorporate the Nahant Hotel, were passed to be engrossed.

HOUSE.

Ordered, That the Treasurer be directed to lay before the House a list of the towns within this Commonwealth that have neglected to send a Representative for the five years last past, noting the particular year, &c.

The secretary came in with a message from the Governor relative to the returns of militia and of ordnance stores; and also to the division of ordnance stores between this Commonwealth and the State of Maine, and to an order prescribing the uniform of the militia.

WEDNESDAY, JAN. 15.
SENATE.

Bills authorizing the Boston and Roxbury Mill Dam Corporation to widen their Dam; also to incorporate the Hampshire and Hampden Canal Corporation; also to incorporate the First Congregational Society in Windsor, passed to be engrossed.

HOUSE.

The Message of His Ex. the Governor of the 14th inst. with the documents therein referred to, came down, committed to the Committee who have under consideration the subject of the Militia, for concurrence. Read and concurred.

A bill to incorporate the Trustees of the Methodist Episcopal Church in Nantucket, passed to be enacted.

Several private petitions were read and committed.

THURSDAY JAN. 16.
SENATE.

Report of the Commissioners appointed at the last session, to examine, liquidate, adjust and settle the accounts of Daniel Sargent, late Treasurer and Receiver General of this Commonwealth, from the 1st day of July, 1821, to the 4th of June, 1822, inclusive, was read, accepted, and sent down for concurrence.

Several private petitions passed different stages.

A bill in addition to an act to regulate the fishery in Taunton river; also, a bill to regulate the erection and support of Division Fences, with an amendment, passed to be engrossed, and were sent down for concurrence.

The committee to whom was referred so much of His Excellency the Governor's message as relates to the subject of an amendment to the constitution of the United States, reported a resolve against the amendment which was read and passed. [Concurred by the House also.]

HOUSE.

Bills passed to establish the first Baptist Society in Weston—to authorize the Boston and Roxbury Mill Dam Corporation to widen their Dam—and, to incorporate the Central Universalist Society in Boston.

Several private petitions were read and committed.

FRIDAY, JAN. 17.
SENATE.

The Hon. Messrs. Dwight, Tufts and Austin, were appointed a committee to consider what alteration, if any, ought to be made in the laws providing for the support of state paupers.

Several petitions of a local nature were acted upon.

The bill regulating attachment on mesne process, was read, ordered to be printed for the use of the members of the Legislature, and Thursday next was assigned for a second reading.

HOUSE.

The petition of the Justices of the Court of Sessions of Worcester, was read twice and passed in concurrence.

The bill to incorporate the members of the Protestant Episcopal Society of St. Luke's Church, in Lanesborough, was read twice and the same assigned for a third reading.

SATURDAY JAN. 18.
SENATE.

Ordered, That the Hon. Messrs. Longley and Shaw, with such as the Hon. House may join, be a committee to consider the expediency of providing by law for 3 Judges of the Supreme Judicial Court, only, whenever they shall be reduced to that number by death or resignation—with leave to report.

HOUSE.

The Treasurer transmitted, in pursuance of an order of the House, a list of towns within this Commonwealth which have been unrepresented for any of the five years last past—which was committed to the committee who have under consideration the subject of fining towns not represented.

The bill to alter and amend an act to provide for the instruction of youth, &c, was committed to a committee consisting of one member for each congressional district.

The bill respecting public worship and religious freedom, was read a second time, amended, and the further consideration of the same postponed to Tuesday next, eleven o'clock.

The bill concerning the House of Industry in the city of Boston, was read a second time and Tuesday next, 11 o'clock, assigned for the third reading.

MONDAY, JAN. 20.
SENATE.

A bill to establish a Bridge between the towns of Scituate and Cohasset, passed to be engrossed.

The Hon. Mr. Perkins, appointed to obtain a model of the Treading or Stepping Mill, made report, and thereupon ordered, that he be requested to hand to the committee upon the subject of the State Prison, such communication as he may have received in relation to the subject of his appointment.

HOUSE.

The following bills passed to be enacted: An Act to incorporate the Penitent Females Refuge in the city of Boston.

—in addition to an act entitled an act to incorporate a Society by the name of the Massachusetts Missionary Society.

—in addition to act entitled an act to regulate the Fishery in the Taunton Great River.

A committee was appointed to consider

the expediency of extending the powers of Constables in the service of Writs, and other legal processes.

DIED.

At South Boston, 18th inst. Miss SARAH MASH, aged 18, eldest daughter of George and Elizabeth Mash; much esteemed and lamented. She did not make a public profession of religion, but always sustained a reputable and unblemished character. All her acquaintance spoke in high terms of her regular deportment and strict sincerity; notwithstanding which, in her last sickness, she was convinced that "one thing was needful" to fit her for eternity. Her own language was, "nothing troubles me, but one thing, and that is, I am not prepared." After some conversation and prayer, heavenly light seemed to be infused into her mind; she was convinced of the glorious plan of salvation by Jesus Christ. The violence of her disease deprived her of speech at times, during these times, she was asked, if she had any doubts respecting the willingness of Jesus to save her? She made signs that she had none and that she was happy, and willing to die. Just before she died, she said, "I shall soon be with my mother"—(who died happy, about 15 months since).—"I shall be in the arms of Jesus—I shall soon be at peace."

We adore the riches of God's everlasting Grace, which brought salvation at the eleventh hour; but let no one trust to this—let every one seek the Lord while in health, lest their season should be taken from them. Learn from her, that strict morality is not sufficient for salvation, without faith in our Lord and Saviour Jesus Christ.

The following lines on her death, were written by her eldest brother.

O Death! how cruel is thy dart!
Why thrust it in a Sister's heart?
Who scarce deserv'd the rod;
Who promis'd fair, a saint to be;
A pattern to our family,
And to the Church of God.

But Jesus saw some gathering storm,
And would not leave her here to mourn,
But took her to his breast;
There to behold her mother's face,
And sing aloud, redeeming grace,
In that eternal rest.

O then, I dare not, cannot sigh,
Since my dear Sister shouts on high,
A Saviour's bleeding love;
Then I that way will travel on,
Till I the Golden Prize have won,
Then reign with Christ above.

My heart shall not this world embrace,
While in the Gospel, there is Grace,
To bear proud nature down;
That grace I'll seek, that grace retain;
Till I my heavenly Canaan gain,
And wear an everlasting crown.

MASONIC.

Meetings This Week.

Washington,	Roxbury,	Thursday.
Hiram,	Lexington,	do.
Constellation,	Dedham,	do.
Pentucket,	Chelmsford,	do.
Rising Star,	Stoughton,	do.
Meridian,	Needham,	Friday.
Old Colony,	Hingham,	do.
Massachusetts,	Boston,	31st.

NOTICE.

At a regular Meeting of Social Lodge, in Ashby, Dec. 26th, 1822—WILLIAM MERRIAM JR. of Ashburnham, was, by unanimous vote, expelled the Lodge for grossly lascivious conduct, and profane language. Per order, IVERS JEWETT, Sec'y of Social Lodge. Ashby, Dec. 26, 1822.

Col. Putnam, of Conn. son of the celebrated General P. has recovered in an action of slander, against the Rev. George Savage White, a native of England, formerly a resident in Boston, and lately Rector of the Episcopal Church in Brooklyn, Conn. The defendant had charged the plaintiff with perjury in obtaining a revolutionary pension.

JUST PUBLISHED,

AND FOR SALE, by E. HEDDING, and E. WILEY, No. 7, Centre-street—Price 20 cents. Report of the trial of Mr. JOHN N. MAFFITT, before a Council of Ministers, of the Methodist Episcopal Church, convened in Boston, December 26, 1822. Any of the friends in the country who may wish for this pamphlet, can obtain it by sending and applying as above.

NOTICE.

MR. ELISHA FIELD is authorized by the Publishers of the "BOSTONIAN & MECHANICS' JOURNAL," and of "ZION'S HERALD," as Collector. Patrons to the above papers will confer a favor by settling with him for the same. Jan. 18.

POETRY.

FOR ZION'S HERALD.

TO REPENTING SINNERS.

Mercy's wreath is twined for thee,
Of hope, and faith, and liberty;
And spangled with the purest grace,
While leaves of glory fill each space:—
A chaplet wove by hands divine—
Sinner see this wreath, 'tis thine!
Thine, by Jesus it was won,
Jesus, God's dear, only Son!!

See, by the omniscient breath,
Christ condemn'd to painful death:—
See him bleeding on the tree!
Sinner, look he died for thee:—
But while in agony he bled,
Death's pale terrors frantic fled;
Sin and death by Christ was crush'd,
Then by the voice of mourning hush'd,
And songs be rais'd of purest joy,
For mercy's gift has no alloy.

R. L. M.

ANGEL OF MISSIONS.

The Morning Star of the Millennium.

Heathen lands—yon Star behold!
Bright:—in sacred page foretold;
Antitype of that which led
Sages once to Him, who bled.

They from east, with glad accord,
Trac'd their Star, and found their Lord;
You from east and west shall come,
Find in him your long-lost home.

Pagan gods henceforth shall die.
See yon herald Angel fly!—
Morning Star to break the night,—
Sure presage of morning light.

Soon, henceforth, on earth shall cease,
Under Christ, the Prince of Peace,
Hatred, terrors, wars and blood;
Man shall bow, and own him God.

Wide he'll rule o'er earth's vast plains—
Where the prince of death now reigns.
Pagan lands with purest love,
Hail their Saviour from above.

Soon the beams of day shall rise,
Pouring light on western skies;
Next the rising sun survey,
Morning of Millennial day!

Jews and gentiles, joined in one,
Praise Immanuel on his throne;
Every isle and nation meet
Prostrate at his sacred feet.

Sing again, ye morning stars!
Christ his throne on earth prepares;
Saints, your noblest powers employ;
Shout his praise with heavenly joy.

THE DEPARTING YEAR.

BY W. B. TAPPAN.

Thou waning year! thou waning year!
And we have seen the quickly fly;
Vision of days, but lately here,
We wake and thou hast hurried by.
In fitful murmurings, sadly wild,
Thy dirge the sullen winds have sung;
And winter comes, thy weeping child,
Her fleecy mantle o'er her flung.

Prophet of ages! hoary seer!
Thou wast not seen where systems roll—
When flew thy axle, charioteer!
In noiseless triumph to its goal?
Suns burning once, now quench'd, no trace
Mark'd of thee, in infinity,
Nor the dim worlds that hang in space,
Wrapt in their own eternity.

Thou wast—yet mortals know not whence,
Hast been enjoy'd—thou art not here,
Thou'at vanish'd! gone forever hence,
Yet we shall meet thee, deathless year!
The chronicler, unwearied Time,
Exultingly points to the scroll,
Where, deeply grav'd with touch sublime,
Live the long annals of the soul.

There dwell in characters of fire,
Corruption's deep and bloody hate;
And, letter'd there, in language dire,
The mad oppressor views his fate.—
There lives the prodigal's just doom,
And his who shar'd the selfish part,
And there, in never-dying bloom,
The actions of the generous heart.

Before the darkly burning throne,
Time renders up his dreadful seal;
The deeds of men unclench'd, alone,
The mystic manuals reveal—
'Tis finish'd—in Heaven's chancery,
Angel's behold it with a tear—
The scroll is given—eternity
Embosoms the receding year.

From the R. Island Religious Intelligencer.

STRICTURES

On the late Trial before the Municipal Court in Boston, for a Libel.

"The liberty of the press consists in the right to publish, with impunity, truths, with good motives, and for justifiable ends."—3 Johnson's Cases. 394.

Defendant—"My defence is therefore predicated on the proposition that I have published nothing but truth."

The Court—"It is the truth—the truth of the allegations, of which the defendant has undertaken to satisfy you; And it is your duty to hold him to a rigid performance of his undertaking."

The allegations in the libel are—

1st. "He [Maffitt] has been accused of preaching the Sermons of distinguished English Clergymen—he denied the charge, and afterwards acknowledged its truth."

Sermons and clergymen being in the plural number, if this is not proved to be true in the extent, it doth not appear to be true, and he (Buckingham) fails in "a rigid" performance of his undertaking. No pretence, nor colour of proof, was laid before the jury, to prove this charge in its extent.

The offence of preaching one sermon, or more, of one English clergyman, if charged on him at any time, and by him at any time denied, in whole or in part, or explained away, or the proof or probability thereof, are irrelevant to this allegation in the libel. It will be time enough, when such an allegation shall have been made and proved, for him to make answer thereto. Then, however, it must be strictly proved, that he preached one such sermon, at least; proof of only a part of such sermon, or the substance or thoughts thereof, will fail to prove that allegation, in its extent, and will fall short of "a rigid" performance in proof; and of nothing more is there evidence; and of his denial of this there is no evidence.

The slanderer, when making the allegation is to conform the charge to his proof, at his peril. This case is like a declaration on a special promise; the allegation, proof and verdict must agree. If the copy-right to print a particular sermon shall have been secured to the author by law, and another sued for the invasion of his right; proof must be made of the unauthorized printing of the same sermon, or the plaintiff will fail. So if a preacher be slanderously and maliciously libelled, for preaching any printed sermon of another, and the printer be prosecuted at law therefor, and undertakes to defend himself, by giving the truth in evidence, he must prove that the sermon preached and the sermon printed, were one and the same identical sermon; otherwise he will fail in his defence, of "the rigid performance of his undertaking." And the law, instead of safety, becomes a snare and a trap.

2d allegation—"He had endeavored to sink the Tailor, by denying that he was a Journeyman of that honorable profession, and afterwards allowed that he was."

A journeyman is a workman hired for a time, under the master workman of a trade or mystery.

If credit is given to M'Elroy, or Motley, he was never a journeyman tailor in Ireland, unless, there, a man may be a journeyman while only keeping the books and paying journeymen for another; or while acting as master of a shop, may be a journeyman to himself.

The younger Jones says, he admitted—"he endeavored to learn the trade of a tailor in New-York"—if this amounts to proof of his working journey-work in this country, there is no proof that he ever denied his so working. To prove this charge in the allegation, it must be proved, not only that he has worked journey-work as a tailor, but that he denied his having so done; for less would not be "strict performance of the printer's undertaking."

When in some future edition of libels the allegation shall be that he is, or was a tailor, and denied that he was a tailor, and afterwards owned it, the proof in this case will not support that allegation; but it will be time enough for him then to make defence against such new allegation.

In England a man must have served seven years' apprenticeship before he can work, except as an apprentice, at the trade of a tailor. If this addition of tailor is given to any other person, in a writ, on such plea, and proof it will abate.

In this country, it is competent for a man to say, I am not a tailor, though I have sometimes worked at that trade. I never was a tailor by apprenticeship, nor reputed so by what I ever did in that way.

These matters last mentioned are irrelevant as well to the present allegation, as sta-

ted in the present libel, as to the defence against it.

The journeyman is a grade lower than the tailor; implying that, after serving his apprenticeship, unable to become a master and have a shop of his own, he was reduced to seek his living by a precarious dependence on the good will of any one who would take him into his shop and employ him on hire.

As a tailor, a man stands on a level with a printer; both are mechanics. Both may be gentlemen, manage their business. Doctor Franklin was a printer—the present Lord Mayor of London a tailor.

3d allegation—"He declared to a young clergyman of the episcopal church, who had been intimate with him, that he disbelieved the christian religion."

This charge, from its magnitude and enormity, seems to require "rigid" proof. The improbability, if not incredibility, of it, against a young man seeking a support for himself, and his wife and children in a strange land, wholly from his labors, at that very time, "in season and out of season," as a preacher of christianity, seems mightily to fortify against too readily yielding to its truth. It calls for demonstration.

It is not strange that B. in the onset, "regrets that his testimony is not more complete" and urges the Jury to believe that other witnesses, somewhere else, might "more fully substantiate" his proof.

The younger Jones testifies that M. said, "I have no belief in christianity." This was heard by one witness only—at one time only. Credit cannot be given to this solitary proof; for it is denied and explained away by another witness, no less competent, who knew his own thoughts, was not liable to misunderstand the speaker, through the uncertainty of the words used, and who could not forget such shocking expressions in so short a time.

The younger Jones further testifies—"M. said he did not read the scriptures," and requested at the same time, "a list of books on the evidences of christianity."—And further yet, he says, seeking for the worst construction, "I thought it was to show he was above the vulgar prejudice of belief in christianity." Yet humbly seeking proof of its truth, without reading the Bible, in order to obtain this vulgar prejudice, above which he chose to be esteemed and to remain. Let all this be reconciled.

It is to be regretted that the testimony of this young clergyman in regard to other things in this case, is in conflict also with the testimony of one of his own sisters and that of Mrs. Merritt, and taken all together appear to be that of a willing witness.*

If it is only a measuring cost, for the credibility of those two witnesses, to wit, Jones and Maffitt, Buckingham has failed in "a rigid performance of his undertaking" and stands undefended in making this allegation in his libel.

The three forementioned allegations, contain all that is in the libel, against the truth and veracity, and christian belief, of the Rev. Mr. Maffitt. The other allegations, containing lesser charges, remain for the strictures of another day.

THEOPHILUS.

*The younger Jones says—"he (M.) mentioned texts of 2 sermons in Walker, parts of which he had used. When he looked in Walker, one of the texts was not there." So little had M. read Walker. This confirms M's testimony.

The younger Jones further says, under oath, that "he (M.) told me every thing," and that "M. had denied to a hundred others that he had ever been a tailor." If M. had told him every thing, it was not strange that he should know every one, to whom M. had said he was no tailor, and that, altogether, they made exactly "one hundred."

He testifies also, that M. said "he knew my father's sister, Mrs. King, was a fool, the first time he saw her." He also assures us that he told M. "that he did not think that three quarters of his converts" (of which he was one) "were genuine."

In fine his heterogeneous stories and far-farious opinions, exclude all doubt that he is nephew to his aunt.

T.

From the R. I. Religious Intelligencer.

Sir—In reading the Trial of Mr. Buckingham for an alleged libel on Rev. Mr. Maffitt, I was struck with some surprise at the inference drawn by Mr. A. Jones, jun. from Mr. Maffitt's expressing that he sometimes had doubts respecting christianity. And I feel it a duty to communicate to the public a conversation I had with Mr. Maffitt, at his house in Boston, some time in the month of December, 1821. The substance of which, is as follows: In a conversation with him on

the subject of the reformation then in Boston, he expressed very freely to me, the trials, temptations and doubts that frequently assailed his mind; and that he was sometimes tempted to doubt all religion; and almost every thing else. He regretted that he was not better prepared to defend the truths of christianity; and also expressed a desire to become acquainted with those books which would have a tendency to fortify his mind against such attacks, solve his doubts and strengthen his faith. The inference I drew from this conversation, was, not that he was an infidel; but that he was sensible of his inexperience in theology, was an honest enquirer after truth and anxiously desired a knowledge of the evidences by which the doctrines he had adopted were supported.

Yours, &c. JOSEPH A. MERRILL,
Presiding Elder of New London District.
Providence, Jan. 13, 1823.

Mr. Wesley's Advice to Helpers in the Methodist Church.

1. Let them be deeply convinced of the want there is of help at present, and the absolute necessity of it—
2. Let them pray for a desire of union—
3. Let them speak freely to each other—
4. When they meet, let them never part without prayer—
5. Let them beware, how they despise each other's gifts—
6. Let them never speak slightly of each other in any kind—
7. Let them defend one another's characters in every thing, so far as consists with truth.

The following is the inscription on the tomb stone of the late President of the American Bible Society, at the city of Burlington, in the state of New-Jersey.

HERE

Lie the remains of the
HONORABLE ELIAS BOUDINOT, LL. D.

Born

On the 2d day of May, A. D. 1746.

He died

On the 24th day of October, A. D. 1821.

HIS LIFE

was an exhibition of fervent piety,
Of useful talent,
And of extensive benevolence.

HIS DEATH

Was the triumph of Christian Faith,
The consummation of Hope,
The dawn, and the pledge
Of endless felicity.

To those who knew him not, no words can
paint,

And those who knew him, know all words are
faint.

Mark the perfect man, and behold the up-
right, for the end of that man is PEACE.

The Bible precious.—A teacher, in the Methodist Female Adult School, observing to one of her scholars how very attentive she was to her book, her reply was, "O yes, I bless God I am never so happy as when reading my Bible. I have experienced the pardoning love of God for many years past; but as I was not able to read the word of God myself, I never experienced that real enjoyment of its contents. I can now read and realize its precious promises for my own comfort; I can take its precepts for my rule through life;"

Warning to Sabbath Breakers!

A young gentleman living in — county, who had been married but a short period, employed his time in hunting squirrels on the Sabbath day—having shot one of these little animals on a tree, he endeavored to lift his brother up the limb, for the purpose of securing the prize, with the butt end of the musket, which he had reloaded. While in the act of affording such assistance, the piece went off; he received the contents in his body, and almost instantly expired.

In a letter written from Paris, [France,] in Sept. 1822, by Rev. Mr. Wilkes, it is stated that a Missionary Society lately established there, has now become well organized, and is supported by many highly respectable characters. This Society, we learn, has agreed to support Mr. King for a limited time, as a missionary in Palestine.

Some time since, at a little prayer-meeting, a man called on me and said, "Do you remember giving me a tract while I was driving the stage from — to —?" I will only add, that instead of a tremendous swearer, I found an humble disciple of my Master, ascribing his hopes to the effect of that tract.

The Methodists reckon about 600 converts on the Jefferson circuit, and 200 on Coeyman's, Hudson river district, within 16 mo's.